



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 14: Gospel of John, 1, 2, and 3 John

Similarities between 1 John and the Gospel of John

In General

- Both books belong to the same background of thought, with their emphasis on the importance of:
- 1-The incarnation of the Christ, the Son of God
- 2-The new birth as the method of entering into the spiritual benefits of Christ's work
- 3-On the defeat of the devil, who is exercising a powerful influence on the present world order.

More Specifically

- 1-Similar opposites occur, such as: light and darkness, truth and error, God and the world, love and hate, the children of God and the children of the devil.
- 2-Unity of Father and Son (1 John 1:3; 2:22–24; 2 John 9; cf. John 5:20; 10:30, 38; 14:10)
- 3-References to "the truth" (1 John 2:21; 3:19; 2 John 1; 3 John 3, 8; cf. John 8:32; 18:37)
- 4-Use of "Paraclete, Helper" (1 John 2:1; John 14:16, 26; 15:26; 16:7)
- 5-Being hated by the world (1 John 3:13; cf. John 15:18–19; 17:13–16)
- 6-God sending Christ into the world out of love (1 John 4:9; cf. John 3:16)
- 7-Jesus coming in the flesh (1 John 4:2; 2 John 7; cf. John 1:14)
- 8-Christ laying down his life for others (1 John 3:16; cf. John 10:11, 15, 17–18; 15:12–13)
- 9-Being born of God (1 John 2:29; 3:9; cf. John 1:13; 3:3–8)
- 10-Knowing God (1 John 2:3–5, 13–14; 3:1, 6; 4:6–8; cf. John 1:10; 8:55; 14:7; 16:3)
- 11-Abiding in God/Christ (1 John 2:6, 27–28; 3:6, 24; 4:13–16; cf. John 6:56; 15:4–10)
- 12-New and old commandments (1 John 2:7; 2 John 5; cf. John 13:34)
- 13-Loving one another (1 John 2:27–28; 3:11, 23; 2 John 5; cf. John 13:34; 15:12)
- 14-Water and blood (1 John 5:6–8; cf. John 19:34–35)
- 15-That joy may be complete (1 John 1:4; 2 John 12; cf. John 15:11; 16:24; 17:13)
- 16-The same description of Christ as the Logos (the Word)
- 17-As in the gospel, so in the epistle there are frequent repetitions
- 18-The same occurrence of 'eternal life' as the believer's possession (1 John 2:25, 5:13; John 5:39, 10:28)
- 19-Both contain characteristic phrases such as 'to have sin', 'to do the truth', 'to abide', 'to overcome the world', 'the spirit of truth'.
- 20-The same use in both of such abstract ideas as 'light' (1 John 6x; John 24x), 'life' (1 John 15x; John 47x) and 'love' (1 John 46x; John 57x)

Morgan:

JOHN was a mystic in all the highest senses of the word.

-Meaning: Conscious at once of the things easily recognized, and of the vast realm of the spiritual world

-He came into fellowship with the profoundest things in the Person of his Lord.

Turning to the gospel according to John

-The same personality is presented to us as in the earlier synoptics.

-From the beginning, we are conscious of a new assertion, and a new quality about the Person.

-As we proceed, we find that the change is not that of difference, but a further unveiling with explanation.

-The chief revelation or unveiling of this gospel is that of **God manifest in flesh.**

-Introduced as The Word coming from eternal places into those of time and human understanding

-Followed by presenting Him in everlasting conditions arising out of His incarnate presence in history.

Three divisions therefore may thus be stated:

From Everlasting (1:1-18)

God Manifest (1:19-19)

Back To Everlasting (chs. 20, 21)

From Everlasting (1:1-18)

The two Relations (1:1 and 1:14)

-In this division it is necessary that the first and fourteenth verses should be read together.

-The first declares the eternal relation of the Word

-The fourteenth the fact of His incarnation, the Human-Word, everlasting from His conception.

The Two Creations (1:2-13)

-Between 1 and 14, the glories of the Word are revealed in God's various relations to humanity.

-All creation has proceeded through Him; all life has been derived from Him

-He is the light that lightens the inner darkness of every human

-Following this John records the double witness of John the prophet, and John the Apostle (10-13)

The Word Who Declares (1:18)

-The evident need of man is the vision and revelation of God. This he lacks.

-It is granted to him through the Son who speaks from the bosom or heart of the Father.

God Manifest (1:19-19)

-The main division of the gospel deals with The Word as the manifestation of God in time.

It has three sections:

1-Manifestation IN the World (1:19-ch. 12)

2-Manifestation TO His Own (ch. 13-ch. 17)

3-Manifestation BY the Cross (ch. 18-ch. 19)

1-Manifestation in the world (1:19-ch. 12)

Prologue 1:19-51

The manifestation is introduced by a prologue

- The forerunner, heralding ministry of John the Baptist and the gathering of the first disciples of Jesus.
- The inquiry of the rulers as to who the herald is. They are directed to Another, not himself **(19-28)**
- Seeing Jesus, the Herald identifies Him as the Lamb of God **(29-34)**
- The Lamb suggests sacrifice, and this is declared in the statement, "Who takes away the sin of the world."
- There immediately follows the account of the gathering to the Lord of His first disciples. **(35-51)**
- Men are seen finding the One for Whom men everywhere are waiting for.
- They came seeking Messiah, and found that He had already found them.

The Manifestation (ch. 2-11:46)

- We now approach His actual manifestation in the world.
- John grouped some initial signs and wonders.
- This grouping is full of artistic and spiritual beauty.
- The matters dealt with have to do with life and light.

The first sign was that of life in its creative power, exercised at Cana, turning water into wine. **(2:1-12)**

This was followed by the wonder of light manifested in Jerusalem upon the great subject of worship

- First in the cleansing of the temple as the House of God **(2:13-25)**
- In the interests of Gentile worshippers who had been excluded by the business and traffic in the courts

-Then in the instruction of Nicodemus, honest, sincere, and inquiring **(3:1-21)**

- Of the deeper meanings of the Kingdom of God, and the possibility of human entrance therein.

-Then the evangelist introduced the double witness of John the prophet **(3:22-36)**

- And of himself, John the apostle.
- John the Prophet was the last voice of the old dispensation
- His culminating message of himself is in the declaration, "He must increase; but I must decrease."
- John the Apostle is the declaration of the new, a triumphal processional, ending with the declaration:
"He that believes on the Son has eternal life; but he that obeys not the Son shall not see life, but the wrath of God abides on him."

-Then sweeping out His circle, and so returning toward Galilee from which he started **(4:1-42)**

- He recorded the wonder of light in the spiritual illumination of a woman in Samaria

- And her instruction as to the deepest meaning of worship

-Returning to Cana describing the second sign which revealed life operating in restoration **(4:43-54)**

- In the first division of the gospel the cosmic relations of Christ are set forth in their widest reaches
- In this introduction to the **Formal Showing**, His relation to human life and history is set forth.

The formal showing is of works and words that show the Word manifesting God in Life, Light and Love.

This manifestation of Life is threefold:

- It is first shown as having its source in God, and mediatorial in His Son, Who is the Word.

-The first is set forth by the account of the healing of the man at the pool. **(5:1-9a)**

-On the Sabbath day Jesus healed a man who for thirty and eight years had been in the grip of infirmity.

-This action was immediately followed by controversy **(5:9b-17)**

-In the course of which Christ claimed that what He had done was in co-operation with His Father

-Whose Sabbath (rest) had been broken by man's sin.

-This claim stirred up the opposition, because by His claim it He made Himself equal with God. **(5:18)**

-The discourse resulting from their criticism Jesus lifted the controversy into the highest realm **(5:19-47)**

-He declared His right to work this miracle on the Sabbath

-To be in fellowship with His Father, as the source of life.

-The key-verses of the discourse are the twenty-first and the twenty-sixth.

John recorded His fourth and fifth signs

-The first the feeding of the multitude **(6:1-14)**

-The second that of the stilling of the storm as the disciples crossed the sea to the other side. **(6:15-21)**

The sign of the feeding of the multitude issued in the great discourse on the bread of life **(6:22-51)**

-In which He rebuked them for their eagerness concerning material sustenance only.

-He declared Himself to be that Bread of life, out of heaven

-Which was necessary for the sustenance of life eternal.

The sign of the stilling of the storm was for the disciples only **(6:15-21)**

-Was granted to them in an hour when in all probability they were both perplexed and disappointed

-He had not consented to be made King by popular acclaim

-On the basis of His power to feed the multitudes with material bread.

-They were then also shown His power over Nature.

The claim of Christ to be the Bread of life gave rise to perplexity **(6:52-71)**

-In the minds both of the Jews, and of His own disciples

-Each group stated their difficulties, and Christ dealt with them in turn.

-The teaching was on so high a level as to sift the ranks of the disciples

-Many going back and walking no more with Him.

In the next section the Word is revealed as the Satisfaction of Life (7:1-53)

-The central declaration is that of Christ's invitation on the last day of the Feast of Tabernacles

-He challenged and regarded all human need under the figure of thirst

-He claimed to be able to perfectly satisfy it.

-The effect of the manifestation is lied in the disputes and divisions occurring as the result of His teaching.

-Through all this the positive theme is developed as Jesus answered and corrected misapprehensions.

This section on Life culminates with the Woman taken in Adultery (8:1-11)

-The greatest satisfaction need of man is to be forgiven and to go and sin no more

The record now deals with the Word as Light. (8:12-9:34)

-Here Jesus definitely claimed to be Light, maintaining His claim in the controversy which followed.

-This claim was illustrated by the introduction of the account of the miracle wrought on the blind man.

-Jesus is recorded to have repeated His claim before bestowing on him his sight.

-The gift of sight was symbolic of the mission of the Word in the midst of the darkness of human unbelief.

-The whole of the subsequent controversy gathered round the same idea

-His testimony to Christ is an illustration of the illumination of spiritual life by the Word of Light.

Finally, in the formal showing, we have the revelation of Love. (9:35-10:42)

- There is the closest connection between the subject of this section and that of the preceding one.
- In the former a man was excommunicated by the rulers of the Jews

- Being so excommunicated Christ received him, and accepted his worship.

In Chapter 10 His discourse concerning the new community of believing souls is recorded (1-18)

- He is seen in the ultimate revelation of His love
- In the tender and beautiful figure of the Shepherd Who lays down His life for the sheep
- First in the death by which He delivers them from the marauding wolf
- Secondly in that infinite mystery through such a death He takes His life again, and gives it to them.
- The highest and final expression of love is found in this teaching
- The supreme declaration concerning the nature of God is made by Christ
- When He declared that His Father loved Him because He laid down His life, that He might take it again.

This teaching was naturally followed by further controversy (19-42)

- In the course of which Jesus declared that the final argument for being the Son of God
- For those who did not believe Him, was that of His works.

John now recorded the seventh and final sign in the manifestation in the world. (11:1-46)

- It contains all the elements of Love, of Light, and of Life
- It makes a profound appeal: these essentials of God are seen in relation to individuals and family life.
- The love is declared in the midst of circumstances which seem to contradict it.
- The home at Bethany had ever been open to Jesus
- One of the family circle, the much-beloved brother, lay sick unto death.
- When appealed to, Jesus deliberately did not seem to respond with any earnestness
- Yet in this deliberateness a greater affirmation of **Love** was made.
- Then as He went with His disciples toward the scene of sorrow
- Those who went with Him are seen walking in the **Light**, and thus triumphing over callous appearances.
- Finally, at the grave of Lazarus the **Life** had its most remarkable revelation
- While in the world in His words, "I am the resurrection," and in His work as He raised Lazarus.

Epilogue to His Manifestation in the world 11:47-ch. 12

- His manifestation in the world ends with an epilogue
- Which gathers up in a series of movements the results following the ministry of Jesus.

The effects upon His foes were seen in the plotting of the priests

- And His inability to walk openly among the Jews. (11:47-57)

The effects upon His friends were seen as they gathered about Him socially (12:1-8)

- The effects superlatively set forth in the anointing for death by Mary of very costly spikenard.

The general issues among the Jews, were revealed (12:9-19)

- First in the curiosity which made them crowd to see Lazarus
- Secondly in the fact that many of them believed on Him
- Thirdly in the popular acclaim of the Galileans as He rode into the midst of the hostile city of Jerusalem.

Moreover, the interest of Gentiles was seen as beginning, as the Greeks came to Him, (12:20-36a)

-and He revealed the fact that it was necessary for them also to find Him by the way of the Cross.

These illustrations and results are followed by a summary (12:36b-50)

- In that summary John first recorded the broad issues of the manifestation in the world:
- First blind unbelief in fulfilment of the word spoken by Isaiah **(36b-41)**
- Secondly He spoke on the fearful belief of many rulers
- Who loved the glory of men more than the glory of God. **(42-46)**
- Then perhaps the last words uttered in the way of a public teaching and appeal by Jesus. **(47-50)**

2-Manifestation to His Own (ch. 13-ch. 17)

- The second movement in the manifestation of God by the Word
- In it are recorded the works and words in which Jesus dealt exclusively with His own disciples
- The essential revelations are the same, but they are now made to that inner circle of believing souls
- Who are able to understand more perfectly the Divine manifestation with a greater depth

Love (ch. 13-14:15)

The first section is pre-eminently an unveiling of His Love

- This took the form of a supreme act of lowly service. **(13:1-11)**
- Jesus laid aside His garments, and girded Himself with a loin girded towel-the very badge of slavery.
- It was the most marvelous revelation of the love of God expressing itself in terms of service.

-Then He gave His disciples instructions on the perfected union between Himself and them. **(13:12-30)**

-In this connection occurred the solemn act of the exclusion of Judas.

Love then proceeded to speak to them in terms calculated to help them (13:31-14:15)

- In view of the fact that He was about to leave them.
- This discourse was thrice interrupted by the inquiries of certain of His disciples.
- Peter in **(13:36-38)**; Thomas in **(14:5-7)**; and Philip in **(14:8-15)**

Light (14:16-31)

The next section has pre-eminently to do with Light

- Light** would be granted His own by the Paraclete when the work of the Word was completed.
- The gift of the Spirit would be bestowed by the Father in answer to the intercession of Christ **(14:16-31)**
- The Spirit's office would be that of interpreting the doings and the teachings of the Christ.
- Through Jesus' going away, the disciples would pass into new light and into a new realization of Love.

Life (ch. 15-ch. 16)

The last movement in the farewell discourses has to do with Life

- In dealing with **Love** He spoke of Himself; and with light, He spoke of the Spirit
- Now in dealing with Life He speaks of Himself perfected in His own disciples by the Spirit.

The new union is illustrated by the figure of the vine (15:1-17)

- He emphasized the conditions upon which the disciples would become fruitful.
- The truth thus symbolized was of the relationship of the disciples to Himself
- He then spoke of in greater detail as to its purpose, its law, its relation, and its appointment

Finally on Life He communicated the value of this relationship for the world. (15:18-16:7)

- In witness to the world under the law of love
- His own would have fellowship with Him in suffering and in fellowship with the Spirit.

-**This led on to a declaration of the work of the Spirit** in the world (**16:8-15**)

-And of the work of the Spirit in equipping the disciples for the fulfilment of their work in the world.

-**These final discourses to His own ended** with His gracious declaration (**16:16-33**)

-That the sorrow of His going would soon be turned into new joy (**16:24**)

-Finally a summary of the meaning of His mission; and a last word of warning and comfort (**25-33**).

The Prayer of the Word (ch. 17)

-Following the discourses we have the great prayer of the Word.

-This again follows the threefold theme of **Life**, of **Light**, and of **Love**.

-**The essential fact of Life** is unfolded as He spoke of His relationship to His Father

-And He uttered His own petition. (**17:1-5**)

-**The fact of Light** is revealed as He spoke of His relationship to the men by whom He was surrounded

-And He uttered His petitions for them. (**17:6-19**)

-**The fact of Love** is supremely evident in His prayer for the Church (**17:20-26**)

-Which also excites with His care for the world.

-**He prayed for the unity of His own**, that the world might believe, and that the world might know

-And for their ultimate perfecting by being with Him and beholding His glory in the ages to come.

3-Manifestation by the Cross (ch. 18-ch. 19)

-The final movement in the manifestation of God by The Word describes that manifestation by the Cross.

Love: Deserted and Faithful (18-19:16)

-**It is first an unveiling of Love**: deserted and yet faithful. (**18:1-11**)

-**Love** is now seen at its mightiest as it proceeds in strength through deliberate weakness. (18:12-23)

-He bends to suffering, voluntarily, and yet with the movement of a Conqueror.

-All this is revealed in the story of the betrayal, and of the two trial scenes. (**18:24-40**)

-While the foes of the Word opposed Him, the friends failed Him (**18:15-18, 25-27**)

-And Pilate, neither friend nor foe, sacrificed justice in the interests of self-preservation. (**19:1-16**)

Light: Eclipsed and Dawning (19:17-30a)

-At the center of the manifestation by the Cross Light is eclipsed, and yet flashes forth in new radiance.

-In sublime simplicity John chronicled the most stupendous fact in human history: "They crucified Him."

-John gives no detailed description, and again our only fitting attitude is that of a subdued spirit

-Sorrow is crowned as to its ultimate measure, for never was there such sorrow before or since

-As to its value, the cup having been drained to the dregs

-Will for evermore overflow with the elixir of a new life for a death-doomed race.

-The darkness gathers and the attitude of The Word is in two of the sayings from the Cross

-**First**: the pent-up suffering of the long hours are found vented in one brief and fearful cry, "**I thirst**"

-**Second**: the victory in the mightiest of all cries, "**It is finished.**"

-Suggesting dawning rather than eclipse, victory rather than defeat.

Life: Laid Down and Given (19:30b-42)

-The final fact in the manifestation by the Cross is that of **Life** laid down and by this is given.

-**"And bowing His head, He gave up His Spirit."**

-Exquisitely beautiful is the story of His burial.

- After the accomplishment of the redemptive work
- God allowed no rude hand to touch even the dead body of the Man of **Life, Light** and **Love** manifested.
- Two disciples paid for the last tender offices of respect to their Lord.
- Joseph found Him a grave in a garden, and Nicodemus brought a wealth of spices for His entombment.

Back To Everlasting (20, 21)

- 1-Abiding Life 20:1-18**
- 2-Abiding Light 20:19-31**
- 3-Abiding Love 21**

The last division of the gospel is brief but full of suggestion and value.

1-Abiding Life (20:1-18)

- As the first division declared the way by which the Word came from ages past into time
- This reveals the abiding conditions of the Word toward His own in all the ages to come.
- Abiding **Life** is manifest in the empty tomb and the living Lord.

2-Abiding Light 20:19-31

-Abiding **Light** is seen in His appearances to His disciples, and His patience with Thomas.

3-Abiding Love 21

Breakfast and Love Triumphant (21:1-23)

- Abiding **Love** has manifestation which touches the simplest and sublimest things of human life.
- Its interest in material necessity is seen in the breakfast provided for toil-tired fishermen.
- Its provision for all spiritual need is seen in His dealings with and restoration of Peter.

Unrecorded Deeds (21:24-25)

- John closed as he began. His first statement concerned the eternal Word.
- His last declares that words can never express all the facts, even of His tabernacling in the flesh.

Focusing

Missler:

The Gospel of John: The Son of God

- Prologue.
 - The Word became Flesh. Ch. 1
- Public Ministry to the Jews.
 - Signs, Declarations, Conflicts. Ch. 2-12
- Private Ministry to "His Own."
 - Presages: Departure, Coming Spirit . Ch.13-17
- Tragedy and Triumph.
 - Apprehension and prosecution. Ch. 18
 - Crucifixion and Burial. Ch. 19
 - Resurrection. Ch. 20
- Epilogue: "Till I come." Ch. 21

Eight Miracles

- Turning Water into Wine Ch. 2
- Healing Nobleman's son Ch. 4
- Curing of Bethesda paralytic Ch. 5
- Feeding the 5,000 Ch. 6
- Walking on the Sea Ch. 6
- Sight to the Blind man Ch. 9
- Raising of Lazarus Ch. 11
- Draught of fishes Ch. 21

Key Verse

John 1:11, 12

He came unto his own, and his own received him not. But as many as received him, to them he gave authority to become the sons of God, even to them that believe on his name:

"As Many as Received Him"

-Peter, Nathaniel, et al	Ch. 1:35-51
-Nicodemus	Ch. 3:1-21
-Sychar woman	Ch. 4:6-26
-Man born blind	Ch. 9:35-41
-Martha & Mary at Bethany	Ch. 11
-Eleven Apostles	Ch. 13-14
-Mary Magdalene	Ch. 20
-Peter	Ch. 21

Interviews with small groups, individuals, a unique feature of John.

Note Peter's reinstatement at close.

In Retrospect

- Matthew: The Promised One is here; see His Credentials.
- Mark: This is how He worked; see His Power.
- Luke: This what He was like; see His Nature.
- John: This is who He really was; see His Godship.

The Confrontation

John 8:56-59

Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, You are not yet fifty years old, and hast you seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

"I AM that I AM": Exodus 3:14

- I AM the Bread of Life Ch. 6:35,41,48,51
- I AM the Light of the World Ch. 8:12
- I AM the Door of the Sheep Ch. 10:7,9
- I AM the Good Shepherd Ch. 10:11, 14
- I AM the Resurrection and Life Ch. 11:25
- I AM the Way, the Truth, the Life Ch. 14:6
- I AM the True Vine Ch. 15:1, 5

He is The Tabernacle Furniture

- Brazen Altar Atonement
- Brazen Laver Regeneration
- Table of Shewbread Living Bread
- Lampstand Light of the World
- Altar of Incense Intercession
- Ark of the Covenant, Covenant Access
- Mercy Seat Propitiation

Chronology

- Tiberius appointed: 14 A.D.
- Augustus died August 19, 14 A.D.
- (Within the) 15th year of Tiberius (Luke 3:1).
- Thus, ministry began in fall 28 A.D.
- 4th Passover: April 6, 32 A.D.
- Sir Robert Anderson's dating.
- (Other chronologies assume a Friday crucifixion.)

Good scholars differ on the precise dating; many place it two years earlier to make the final Passover come out on a Friday; we believe it was on a Wednesday; we'll explain why in the next session. Also, there are a number of different attempts to harmonize the four gospels, and many good scholars have reconciled them differently; see Power point slides at end of session 15 (Risto Santala, translated from the Finnish, 1992).

1 John

Morgan:

- This is probably the last apostolic message to the whole Church.
- If the second and third epistles were written later, they were written to individuals, with value for all.
- This letter is church universal in the fullest sense of the word, being addressed to no particular church
- Dealing with the fundamental question of the life which is the true bond of the Church's unity.

A comparison of John 20:31 and 1 John 5:13 will show the gospel and epistle to be complementary:

- The gospel was written that men might have life, the epistle that believers might know they had life.
- In the Gospel we have Divine life as revealed in Christ
- In the Letter the same life as realized in the Christian.
- The Gospel declares the way of life through the incarnate Son;
- The Epistle unfolds the nature of that life as possessed by the children of God.

The subject of the epistle is that of fellowship with God

- Into which believers are introduced through their union with Christ.
- Its divisions mark the subjects dealt with.
- These subjects overlap in each case.
- This overlapping is the outcome of their being closely interrelated
- The three forming phases of a great whole.

The phases may be indicated thus:

Introduction (1:1-4)

Fellowship with God as Light (1:5-2)

Fellowship with God as Love (3-4)

Fellowship with God as Life (5:1-12)

Conclusion (5:13-21)

Introduction (1:1-4)

Facts of the Gospel Epitomized (1:1-2)

- By introduction John affirmed his certain knowledge of eternal life manifested in the Word.
- The first word “**that**” refers to a Person.
- THAT**—“We have heard ... we have seen ... beheld ... our hands handled.”
- As in the gospel, the “**Word**” which cannot be touched, became flesh which could be touched
- So here, “the Word of life,” which is an imponderable, immeasurable quantity
- Yet this ‘Word of Life’ had been touched and handled, for in John’s Gospel The Word became flesh.

The Purpose (1:3-4)

- The purpose of the manifestation was that of bringing men into fellowship with God.
- This the apostle proceeded to discuss under the three headings of **Light, Love, and Life**
- Showing not only the privileges but also the responsibilities of maintaining such fellowship.

Fellowship with God as Light (1:5-ch. 2)

- In this division the apostle dealt:

First with the Fellowship of the saints with God in **Light**

Second with the perils of darkness.

Fellowship with Light (1:5-2:11)

- The first great message of “the Word of Life” to men is that “**God is light.**” (1:5)
- This is a truth never to be lost sight of.
- To forget it is to minimize the meaning of the next great declaration that “**God is love .**” in 4:8
- The exercise of fellowship on the part of the believer consists of walking in the **Light** of God. (1:6-10)
- Yet because of perpetual imperfection even in holy things, there is need of constant cleansing,
- This is provided in “**the blood of Jesus His Son.**”
- Light makes sin known. Sins of the past are forgiven, and the soul is cleansed from unrighteousness.

- The apostle was careful to state that he wrote in order that we sin not. (2:1-11)

-He added, however, a gracious declaration concerning the provision of the Advocate Jesus,

-Through Whom sins might be put away.

-Having stated the nature and conditions of fellowship with God as **Light**

-The apostle proceeded to speak of the tests whereby we may know our relationship to **Light**

-First as to our relationship God, and then with our fellow-men.

-The test of **Light** walking is **Love**—love to God exemplified in obedience.

-The supreme commandment was not new, in that it was the original Divine intention for man.

-Yet it was new in its new interpretation in Christ

-And in the experience of men who in its power **Love** each other.

Perils of Darkness (2:12-29)

-He declared the groundwork of his appeal to be the right experience of believers in Christ. **(2:12-14)**

-The perils of darkness those of materialism, and the false spirit of Antichrist.

The description of worldliness is very clear. **(2:15-17)**

-It consists in "**the lust of the flesh**," that is, desires without the control of the spirit

-"**the lust of the eyes**," that is, desires see things which minister to the flesh only

-And "**the pride of life**," that is, satisfaction and boasting in things which are of the world only

-Which are passing and perishing.

He then described the spirit of Antichrist to be that of denying that Jesus is the Christ, **(2:21-23)**

-Which denial involves also the denial of the Father and the Son: they are equal and therefore inseparable

-The Church needs to be ever on the watch against such desires or teachings.

-Her safety consists in the fact that she has received the record "**from the beginning**" **(2:24-29)**

-Moreover, that she has that anointing of the indwelling Spirit

-Who interprets and explains the truths she has received,

-So that she has no need that any one teach her.

Fellowship with God as Love (ch.3-ch.4)

-Here the apostle deals with the fellowship of the saints with God in love,

-And he declared the perils of hatred.

Fellowship with Love (ch. 3)

-The **Love** of God is supremely manifest in that we are called "children of God." **(3:1-3)**

-The full meaning of this parent-child relationship we do not yet fully know

-But this much is certain that eventually we shall be like Him, 'the beloved Son'

The present influence of this hope, born of love, is that he that has it purifies himself. **(3:4-12)**

-The apostle proceeded to declare that in Christ there is no need for anyone to sin

-If a believer does sin it must be in violation of the very life-principle which makes him a child of God.

The test of fellowship with God as love is righteousness of conduct, and love one to another.

-The result of fellowship with God as love, will be that of hatred toward us by the world. **(3:13-18)**

-Yet such hatred is to be answered by the love of the Christian

-Such love being the proof of the presence of the new life.

The apostle then declared the test by which we may know that we are of the truth. **(3:19-22)**

-The true anxiety of Christian experience is to possess a heart at rest and in confidence before God.

-Doubt or uncertainty in the inward life is ever a producer of harm.

-An uncondemned heart has confidence before God in whatever it may ask

-Because we keep His commandments

Then two all-inclusive commandments are given by John **(3:23-24)**

-**The first** is that we should believe on and love Jesus Christ

-**The second** is that we should love one another.

-The place of peace and power is that of abiding in Him.

-To keep His commandments is to abide in Him

-To abide in Him is to have the strength resources to keep His commandments.

Perils of Hatred (ch. 4)

- Two closely related perils threaten our fellowship with God as love: **(4:1-6)**
- 1-Those of false prophets,
- 2-And the spirit which actuates them.
- There is a simple and yet searching test which the children of God are to carefully apply.
- The testimony of the Spirit of God is that Jesus Christ has come in flesh.
- Those who confess not Jesus are those who deny what the Spirit of God affirms concerning Him.
- All such are of Antichrist.
- The test of the spirits is the indwelling Spirit and His confession of Jesus Christ
- There need be no fear, for the indwelling One is greater than the spirit working in the world
- But there must be no carelessness in the matter of testing.

- The apostle then made an appeal. **(4:7-17)**

- He used two arguments as he urged the duty of love:
- First**, the nature of God is love, and therefore those begotten of Him should love.
- Second**, is that of the manifestation of the love of God.
- He "**sent His only begotten Son into the world.**"
- That is the last word of **Love**, and upon it the apostle based his appeal.
- "**Beloved, if God so loved us, we also ought to love one another.**"

- The argument and appeal now go a step further **(4:18-21)**

- The perfect love which has no fear is the true revelation of God.
- There may be this realization in us because "**as He is, even so are we in this world.**"
- The apostle's consciousness of the glorious perfection of his provision gives strength to his words:
- "**If a man say I love God, and hates his brother, he is a liar.**"
- To every person in actual union with God in Christ, love is possible and is expected.
- It is not a privilege to love, it is a stern duty.
- The world waits for the knowledge of God
- And can only attain it through His revelation in the love of His children.

Fellowship with God as Life (5:1-12)

- The final subject is that of our fellowship with God in **Life**.
- John in review shows the relationship between **Life** and **Love**, and then between **Life** and **Light**.

Life and Love (5:1-3)

- As to the first God gives **Life** to the believer.
- The **Love** of one begotten for the One begetting issues in **Love** for all that are begotten.
- In other words, children of the **Life** giving Father **Love** each other.
- The spring and power of **Love** is **Life**. Fellowship with God in **Life** issues in **Love**.

Life and Light (5:4-12)

- There is also a close relationship between **Life** and **Light**.
- Those who are begotten of God overcome the world, and by the true light we believe.
- Fellowship with the **Light** of God is not possible to those who are alienated from His **Life**.
- As man enters into that **Life** by believing, the apostle now gives the witness upon which faith takes hold:
- Jesus Christ came by water and blood.
- He "came by water" in the sense that the baptism in Jordan witnessed to His fellowship with **Light**.
- He "came by blood" in the sense that the passion baptism witnessed to His fellowship with **Love**.
- Heavenly witnesses to this are the Father, the Word, and the Spirit and these three are one

-The earthly witnesses are three: the Spirit, of **Life**; the water, of **Light**; the blood, of **Love**.

-These three "agree in one," that is in Jesus.

-Thus has God borne witness to man.

Conclusion (5:13-21)

-In his concluding words John stated the reason of his writing.

-His purpose was that of confirmation.

"That you may know" (5:13-17)

-The certainty of **Life** possessed, results in a confidence in God which is calm and content.

-That confidence is exercised in intercession, the limitation of which is to death due to unbelief in Christ.

"We know" (5:18-21)

-The letter closes with a group of certainties prefaced by 'we know', and an injunction against idols.

-The final exhortation lies in the certainty of our fellowship with God in **Light**, and in **Love**, and in **Life**.

Focusing ...

Missler:

1st Epistle of John: Seven Contrasts: Truth vs. Error

-The Light	vs.	The Darkness	Ch. 1:5-2:11
-The Father	vs.	The World	Ch. 2:12-2:17
-Christ	vs.	The Antichrist	Ch. 2:18-2:28
-Good Works	vs.	Evil Works	Ch. 2:29-3:24
-Holy Spirit	vs.	Error	Ch. 4:1-4:6
-Love	vs.	Pious Pretense	Ch. 4:7-4:21
-The God-Born	vs.	others	Ch. 5:1-5:21

The Seven Tests

-Of Profession	Ch. 1:5-2:11
-Of Desire	Ch. 2:12-2:17
-Of Doctrine	Ch. 2:18-2:28
-Of Conduct	Ch. 2:29-3:24
-Of Discernment	Ch. 4:1-4:6
-Of Motive	Ch. 4:7-4:21
-Of New Birth	Ch. 5:1-5:21

Heptadic Structure

-Seven Traits of the Born Again: 2:29; 3:9; 4:7; 5:1 (2X), 4, 18.

-Seven Reasons why this epistle written: 1:3, 4, 2:1, 13-17, 21-24, 26, 5:13.

-Seven Tests of Christian genuineness: 1:6, 8, 10; 2:4, 6, 9, 4:20.

-Seven Tests of Honesty and Reality: 1:6, 8, 10; 2:4, 6, 9; 4:20.

-[Six Liars: 1:6; 1:10; 2:4; 2:22; 4:20; 5:10.]

The Spiritual Fundamentals

-All-inclusive commandments: Ch. 3:23

-We believe on Jesus Christ.

-That we love one another.

-A Profession of love for others Ch. 3:17, 18

-Father's sacrificing the Son Ch. 4:10, 11

-Love's last word

-Perfect love casts out fear Ch. 4:18

2 John

Morgan:

-This second epistle is a concrete application of the principles taught in the first.

-Its subject is the value of truth in the threefold life of fellowship.

Its scheme may be stated thus:

Introduction (1-4)

Love (5)

Love and Light (6)

Light and Life (7-9)

Conclusion (12, 13)

Introduction (1-4)

-The repetition of the word "truth" in the address gives the keynote to the letter.

-The salutation refers to grace, mercy, and peace, which are the effects of truth, the inward sanctifier

-And the expression of love, the outward result of inward sanctification.

-Followed by the apostle's joy that the children of the elect lady were found walking in truth.

Love (5)

-The apostle then wrote the central and all-inclusive commandment, and urged her to obey it.

-It was not a new commandment, but the repetition of that possessed from the beginning.

Love and Light (6)

-Then followed the statement of supreme importance that **Love** is obedience to **Light**.

-The commandment heard from the beginning was that of **Love**.

-**Love**, therefore, is obedience to the commandment.

Light and Life (7-9)

-The first six verses are preliminary to the warnings which followed

-The necessity for which constituted the real occasion of the letter.

-Deceivers were gone forth into the world, denying essential truths concerning the Christ

-Because love is walking in light, the test of **Love** is **Light**.

-Any consent to darkness out of a so-called love, is not true love: for love is not originated by darkness.

-Loyalty to truth concerning the Person of Christ is the true way or path of love

-Any so-called love which compromises the Person of Christ is false

-And eventually violates any pronouncements of even so-called love

-This stern requirement of the apostle manifests the sanctified 'son of thunder'

-And the determined 'Apostle of love'.

-No hospitality or greeting must be given to those who by false teaching

-Imperil the life, and light, and love, of the believer and his or hers household.

-**The special teaching of this letter** may thus be summarized.

-Christianity is love. Love is dependent upon the light of truth.

-To deny the truth is to make true love impossible.

-Our continual fellowship is dependent upon the fact of fellowship in **Love** and **Light** and **Life**.

Conclusion (12, 13)

-The apostle expressed his hope that he might soon see face to face the one to whom he wrote
-And he sent the salutations of the children of her elect sister.

Focusing

Missler:

2nd Epistle of John: To the Elect Lady

2 John 1:1, 2

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwells in us, and shall be with us forever.

Who is “the Elect Lady”?

Two theories (from Jerome to the present day!): a) An idiom for the church? (We are not “children of the church”); b) Some prominent person in the church at Ephesus presently unknown.

-Who is the most “elect” of all women?

-To whom did Jesus consign the care of His mother? (John 19:26, 27)

-(Why not her own other sons?)

-“...whom I love in the truth, but also all they that have known the truth” (2 John 1:1).

“that which we had from the beginning...” (2 John 1:6).

-She had a sister (John 19:25).

Some Observations

-Frustrated with Jesus at 12 Luke 2:48

-Dismissive allusion at Cana John 2:4

-(Last recorded words here)

-Thought Jesus needed care Mark 3

-Consigned to John:

-(He, too, had a pushy mom!) Matthew 20:21f

-She, too, needed the Holy Spirit Acts 1:14

-Alters the entire tone of the epistle! Mary suffers from both the heretical deification of the Roman Catholics, as well as the dismissal of the Protestants...

2nd Epistle of John: To the Elect Lady

-Practical: Walk in Love

-The Divine insistence on love Ch. 4, 5

-The Human expression of love Ch. 6

-Doctrinal: Watch Against Error

-Warning against false teaching Ch. 7-9

-Warning against false charity Ch. 10, 11

-Parting comments Ch. 12, 13

Gnostics denied that Christ could come in the flesh. (Today some churches deny that He ever can or will come again in the flesh!)

3 John

Morgan:

- There are three persons previously mentioned in the New Testament bearing the name of Gaius
- Gaius of Macedonia (Acts 19:29), Gaius of Derbe (Acts 20:4), and Gaius of Corinth (1 Cor. 1:14).
- The Gaius to whom John wrote may be yet a fourth.
- It is, however, extremely probable that he was the Gaius of Corinth
- There is similarity between the hospitality Paul mentioned in Rom. 16:23 and that commended by John.
- This letter is indeed on the subject of that hospitality as it revealed love
- It afforded the apostle an opportunity to utter a warning against schism
- Which is always due to lack of love.
- His argument circles around three persons—Gaius, Diotrephes, and Demetrius.

It may be divided thus:

Introduction (1-4)

The Hospitality of Gaius, Love practiced (5-8)

The Arrogance of Diotrephes, its Condemnation, Love violated (8-10)

The Example of Demetrius, its Cause, Love, Light, Life (11, 12)

Conclusion (13, 14)

Introduction (1-4)

- Very tender and delicate is the introduction.
- The apostle's recognition of the spiritual health of Gaius
- He prayed that his physical prosperity and health might equal his spiritual health, which is beautiful.
- Again the keynote is Truth.
- As in 2 John the apostle uttered his warnings against a false love and hospitality
- Here he commended true love and hospitality.

The Hospitality of Gaius, Love practiced (5-8)

- Certain evangelists had been received and entertained by Gaius.
- The apostle commended him, and declared that he does well in sending them on their journey, "**worthy of God.**"
- This is a remarkable phrase, and capable of more than one interpretation.
- It may mean that Gaius was to see them as the messengers of God
- And was to send them forth in a way befitting such a sacred calling.
- It may have reminded Gaius that he was a child of God, and urged him to act accordingly.
- In all probability it included both these thoughts.
- The privileges of showing hospitality to the messengers of the Gospel is set forth in the words, "**that we may be fellow-workers for the truth.**"

The Arrogance of Diotrephes, its Condemnation, Love violated (8-10)

- In striking contrast to Gaius stands Diotrephes.
- He had refused to receive some who were recommended to the Church by John
- Had gone so far as to cast out of the Church those who did receive them.
- The whole truth about this man is seen in one of those illuminative sentences
- In which the character of a man is so often revealed in the Scriptures.
- "**Diotrephes, who loves to have the pre-eminence.**"
- That is the essential violation of love, for "love ... seeks not her own."
- There is no evidence that this man was teaching false doctrine, but he was not submissive to authority.

- As is always the case, the unsubmissive one becomes the greatest tyrant
- And thus by disobedience he manifests his lack of love.
- The arrogance of this man shows the governing principle of his life to be selfishness rather than love.

The Example of Demetrius, its Cause, Love, Light, Life (11, 12)

- And immediately another change is before us in the introduction of Demetrius.
- In all likelihood he was the bearer of the letter, and John quoted him in direct contrast to Diotrephes.
- The central statement of the epistle is found in verse eleven.
- “**He that does good is of God; he that does evil has not seen God.**”
- The relations of **Love** to **Life** and **Light** are suggested.
- Doing good is to be interpreted by the subject of the letter, hospitality.
- Those who act in love thus, do so because they are of God, that is, related to Him in the fellowship of life.
- Such are Gaius and Demetrius.
- Those who act in evil by selfishness, do so because they have no fellowship with God in light

Conclusion (13, 14)

- The letter closes with words anticipatory of a meeting, and with a message of peace.